1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11
East Brazil SN1
Brazil SL1

000

[41]Prado, op. cit., p. 255.

BB
[196]

[42]At this point the terminology of the sugar industry becomes even more complex. Engenho, engenho central, and usina all refer either to the industrial and the agricultural segments of the industry or to the mill alone. Indication will be made, where necessary, when the term refers to the mill only. Fornecedores (furnishers) are usually called fazendas (a type of plantation, although elsewhere the term might apply to a cattle ranch). Some fazendas were former engenhos and have sometimes retained that name. An additional complication is the fact that "engenho" occasionally is used as part of a name where there is not necessarily a functioning mill or plantation. In addition, fazendas may be owned and operated as part of a large usina.

BB
[598]

[43]This period was characterized by a bitter struggle, chiefly on the political level, between the fornecedores and the large mill owners. In the end superior economic resources, coupled with political influence, enabled the large mill owners to defeat but not completely dispossess the fornecedores in the Recôncavo.

B
EB
[161
[438
[511

[44]By 1940, over one-half of the people of Brazil lived in the central southern region. Because of the higher standard of living, the people in this area accounted for much more than one-half of the internal market for sugar.

B
BB
[113]

[45]Conselho Nacional de Estatística, Anuário Estatístico do Brasil--1953, Ano XIV (Rio de Janeiro: Serviço Gráfico do Instituto Brasileiro de Geografia e Estatística, 1953), p. 189.

[46]Amaral, op. cit., II, 369.

[47]Ibid., p. 370.

[48]The problems will be discussed in the chapters on population (Chapter IV) and on marketing, transportation, and processing of agricultural products (Chapter X).

[SALVADOR]

826 /11 cont./
829 Pretos, or Blacks, are all the individuals who show the physi-
x 563 cal characteristics of the Black, particularly the very dark skin,
576 "the color of charcoal," the frizzy hair, the flat nose, and the
[192] very thick lips. But to use the expression "Negro" /Fr. nègre/ is considered less courteous and sometimes even offensive. A physician who worked in a dermatology clinic registered as "Negro" a patient who had come to be treated; but the father of the latter came to the physician to protest that he should substitute for this term that of preto (Black) or escuro (dark /Fr. foncé/).

[192] A person who is speaking to a Black of a lower class may say to him, in speaking of another Black, "Someone black like you"; but if it is a matter of a person belonging to a higher class, good form requires that one use the term escuro (dark) or even moreno. Several informants reported that the students of certain black professors with crude manners say of them that they have the "manners of Negroes." In the same way, a dark mulatto intellectual knows that if one wishes to offend him one calls him "this Negro," and a Black practicing a liberal profession is not unaware either that his political adversaries, in speaking of him, say "the Negro Léonard." It is not rare to hear Whites and morenos protest in a low voice against the bad manners, the bursts of laughter, the gossip of these "Negroes," when Blacks and mulattoes give free vent to their noisy gaiety in public conveyances, in cinemas, or in the streets. Nevertheless the expression "my Negro" is a term of friendship, even among Whites. Sometimes the term "Negro" is used as a diminutive, "a sympathetic
• [196] little Negro" /Fr. négrillon/, without containing any unkind implication. On the other hand, the word nigrinha, the feminine form of the same diminutive, has a pejorative and insulting meaning; it is applied to young colored people of questionable reputation. To act like a nigrinha is equivalent to behaving badly.

175 In the first years of colonization, Indians were often desig-
x 563 nated by the name of Negro. The use of this /12/ word, the true
829 meaning of which has been established only recently, caused much embarrassment to historians who sought to unravel the respective role of Indians and Blacks in the formation of Brazilian civilization. A Portuguese law of 1755 stipulates that Indians must not be

[SALVADOR]

/12 cont./

called Negroes because of the ignominious and base implications of a term that puts them on the same footing as the people of the coast of Africa destined to become slaves of the Whites. The true African Negroes were at that time called Negroes of Guinea, Negroes of the coast, or Negroes of nation, that is to say, of such and such an African tribe. In a general way the term Negro was applied to every slave, to the point that in 1773 a Portuguese monarch complained that in Brazil there were still "persons so wanting in feelings of humanity and religion as to keep among them slaves, some of whom are whiter than they themselves, under the names of Blacks and Negresses, or even métisses /plural feminine form of métis, a person of mixed blood/." The sons of African Negroes born in Brazil were called creoles, a term applied even today, in the feminine, to black women and mulattresses who dress like the Bahian women, with the troquette, the very full skirt, the white, embroidered, and very décolleté blouse, and the colored shawl around the bust, a costume worn by the Africans of Nigeria and even in our day, with certain local modifications, by the women belonging to the religious cults of African origin, the candomblés. The creoles of Bahia constitute a typical spectacle in the streets of the city; one can see them there, making their way to a fetishist-cult center or sitting beside stalls in which they display, especially during the popular festivals, the foods of the famous local cuisine, which is also of African origin to a great extent.

The words pardo and mestiço, both having, as we have seen, the meaning of mulatto, serve to designate the descendants of a cross between Europeans and Blacks. Every variation of these types, depending on the intensity of the color or the nature of the hair, was formerly designated by a particular name fallen into disuse today. One speaks of light mulatto or dark mulatto, according to the predominance of one or the other of the characteristics; the light mulattoes, when their hair is very similar to that of Whites, are also called cabo verdes or rôxos. A young girl showing few traces of crossbreeding is a roxinha or even a cabrocha; in this case the inhabitants of Bahia use a diminutive in order to remove from the word any pejorative meaning.

[196]

[SALVADOR]

826
*563 /13 cont./
562 may not be of African blood (3).
829
192
[113]

3. Arthur Ramos, Introduçao a Antropologia Brasileira, II. Rio de Janeiro, 1947.

829 The Indians and the descendants of the cross between Indians
*563 and Whites are generally called cabôclos, but this expression is
192 no longer very common in Bahia and rarely serves to characterize
[178] the corresponding type. The term cabôclo has become, like that
• [196] of "my Negro," rather a formula of tenderness between individuals
175 of any color whatsoever. It must be noted, moreover, thanks to
829 old statistics, that toward the middle of the eighteenth century, in
648 response to complaints about Brazilian "nativism," the Portuguese
641 government prohibited the use of the term cabôclo, to which was
576 then attached an insulting meaning, and granted at the same time the
192 civil status of Whites to Indians and to their descendants of mixed blood, so that they could contract marriage with the Whites and fulfill official duties in the colony; it is in that manner that the contingents of mamelucos or cabôclos were assimilated with the
192 Whites in the military roles of the time. The word meanwhile
178 lost its insulting import and in our day is even considered a com-
829 pliment when it refers to a cabôclo bom, that is to say, a man of
576 good manners.

144 The Negroid albinos and the mulattoes with red, blond, or
192 light auburn hair are known by the name of sararás.

144 The exact designation of these different types has always /14/
*563 represented a difficulty, as much for anthropologists as for the
829 persons charged with identifying school children, the military, the criminals (1).

144
*563
829
815
[113]

1. According to the Bahian anthropologist Nina Rodriguez (in her book As raças humanas e a responsabilidade penal no Brasil /The Human Races and Penal Responsibility in Brazil/, 3rd edition, written at the beginning of the century), the métis include: 1st, the mulattoes produced from the cross between the White and the Negro: